

# July/August 2008 Newsletter

## S. CLEMENT'S CHURCH

2013 Appletree Street, Philadelphia, Pennsylvania 19103

Telephone: (215) 563-1876 [www.s-clements.org](http://www.s-clements.org)

The Rev'd Canon W. Gordon Reid, *Rector*

The Rev'd Richard Wall, *Curate*

The Rev'd Lawrence R. Sipe, *Honorary Assisting Priest*

Peter Richard Conte, Organist & Choirmaster

Bernard Kunkel, *Associate Organist*

## From the Rector

My dear People,

First, I want to thank you for the magnificent gift you gave me to commemorate the 40<sup>th</sup> anniversary of my ordination. The silver bowl will soon be full of roses, and I promise to use the money on something I would not otherwise have done. I am off to the UK on June 19 for three weeks, so there will no doubt be many occasions for me to turn dollars into pounds—pounds sterling I mean, not round my waistline!

Thanks also to all who worked so hard to make the 40<sup>th</sup> anniversary Mass such a fine occasion. The mixture of Schubert in G with organ and strings, enough flowers in church for the Philadelphia Flower Show, and a feast afterwards of exotic food and champagne was a joy. I know how hard everyone worked, and how close it came to disaster when, because of the great heat, there was low power supply from the night before and a complete power failure from 2 to 6 p.m. What a cheer went up when the electricity supply was restored.

I will spend a week in London and then two weeks in Scotland, mostly in Edinburgh. It has been almost two years since I was in Britain, so I have lots of people to see. Of course, some of them have been able to come and visit Philadelphia. I hope to see Prebendary Bill Scott, Canon Martin Warner and Dean Len Black, our three British Guardians of the Shrine of Our Lady of Clemency. I have booked all three of them to come and preach in 2009, when we shall celebrate the 150<sup>th</sup> anniversary of S Clement's.

In last month's Newsletter, when I made my whistle-stop tour of my clerical career, I missed out S Michael's Church, Cornill in the City of London (which does not mean all of London, but just the financial square mile in the centre). I

suppose I forgot it because it was not a full-time position, but one that I took on at the request of the Bishop of London while I was administering the Diocese in Europe from our Westminster office.

S Michael's could not afford a full-time priest, as it had only about 20 people who attended on Sundays. The City of London empties out on Fridays and changes from a bustling centre of hundreds of thousands of people to a weekend population of only a few hundred. Before the Great Fire of London in 1666, there were an incredible 97 parish churches in the City, but the fire destroyed 89 of them. Parliament ordered 51 of these to be rebuilt, but the combination of Nazi bombing in the 1940s and the Irish Republican Army bombing in the 1990s has reduced them to a mere 38. but even 38 competing for a few hundred people doesn't result in large congregations.

The Church of S Michael's, Cornhill (with S Peter Le Poer and S Benet Fink, to give it its full name—the latter two churches having disappeared) has had a fine musical history, with such well-known organists as Harold Darke, and when I was appointed Priest-in-Charge, I loved the fine music produced by the choir. But it was sung to only a handful of people every Sunday. I could do little about Sunday attendance, but I did make one innovation which resulted in a full church every week.

This was the invention of what I called "The Thank-God-It's-Friday Mass." I put up TGIF Mass posters all over the place, announcing that every Friday at one o'clock, S Michael's would have a Mass, sung to a short classical setting, with a well-known preacher every week who would be limited to seven minutes! This would be followed by wine and cheese. It was all supposed to be contained

within an hour, so that people could come in their lunch break, but of course the wine and cheese often went on a bit beyond this. I pulled in everybody I knew who was even mildly well known, from Bishops to politicians, to be our preachers. And it worked. Many weeks we had a couple of hundred people, and the happy spin-off was that some of them sometimes came also on the Sundays.

Several of you have said you enjoyed my romp through forty years of ministry, so there is another little bit of it.

This Newsletter will cover the months of July and August, so it brings my good wishes for the summer, and the hope that everyone will have a chance of recreation, either on vacation or nearer home. Thanks to our generous donors, we will have quartets drawn from the Choir to sing classical settings of the Mass every summer Sunday. The only time our full choir will sing a Mass is on Friday, 15<sup>th</sup> August, the Feast of the Assumption of Our Lady, at 7.00 p.m.

Affectionately, your Rector and Friend,

## Agenda:

- 4 July National Holiday. Low Mass, 10.00 a.m. The Parish Office will be closed.
- 15 August Assumption BVM. Holy Day of Obligation. Low Mass, 7.00 a.m.; Procession & High Mass, 7.00 p.m. followed by an outdoor Reception, weather permitting. There will be Full Choir to sing the *Mozart* Missa Brevis in G, K 140 with orchestra accompaniment.

## Music for the Month – July 2008

6<sup>th</sup> July, Solemnity of the Most Precious Blood:

Ordinary: *Andrea Gabrieli*, Missa Brevis

Organ: *Jean Langlais*, Introit & Kyrie

*William Walton*, Orb & Sceptre

13<sup>th</sup> July, Pentecost IX:

Ordinary: *G.F. Anerio*, Missa della Battaglia

Organ: *Ralph Vaughan Williams*, Prelude on 'Rhosymedre'

*Charles-Marie Widor*, Toccata from Symphony V

20<sup>th</sup> July, Pentecost X:

Ordinary: *Stephano Bernardi*, Missa 'Il bianco e dolce cigno'

Organ: *César Franck*, Cantabile

*Franck*, Sortie

27<sup>th</sup> July, Penetecost XI:

Ordinary: *Tomás Luis de Victoria*, Missa 'Simile est regnum cœlorum'

Organ: *Herbert Howells*, Allegro assai

*Marcel Dupré*, Ut queant laxis

# Kalendar

July 2008 – *The Most Precious Blood of Jesus.*

- 1 Tu **THE MOST PRECIOUS BLOOD O.L.J.C.** *Octave Day of S. John the Baptist.* [Pope Benedict XVI]
- 2 W **Visitation B.V.M.** *Ss. Processus & Martinian, Mm.* [Visitation Nuns of Philadelphia]
- 3 Th S Leo II, PC. *Of the Octave of Ss Peter & Paul.* [Reunion with the Holy See]
- 4 F Resumed Mass of Pentecost VII. *Of the Octave. Abs.* [Community of the Cathedral Basilica of Ss Peter & Paul]
- 5 Sa S Antony Mary Zaccaria, C. *Of the Octave.* [Sister Elaine of All Saints & the work of S Anna's]
- 6 Su **Solemnity of the Precious Blood.** Pentecost VIII. Octave Day of Ss Peter & Paul, App. [Parish]
- 7 M Ss Cyril & Methodius, BbCc. *Translation of S. Thomas Becket, BM.* [Rowan, Archbishop of Canterbury]
- 8 Tu S Elisabeth of Portugal, QW. [All those who work for peace]
- 9 W Ss John Fisher, B & Thomas More, Mm. [Church renewal in England]
- 10 Th Ss Seven Brothers, Mm & Ss Rufina & Secunda, Mm. [Christians persecuted for the Faith]
- 11 F S Pius I, PM *Monthly Requiem. Abs.* [July Chantry List]
- 12 Sa S John Gualbert, Ab. *Ss Nabor & Felix, Mm.* [Those who observe the Rule of S Benedict]
- 13 Su **Pentecost IX.** S Anacletus, PM [Parish]
- 14 M S Bonaventure, BCD. [College of the Resurrection, Mirfield]
- 15 Tu S Swithun, BC *S. Henry, Emperor, C.* [Parish]
- 16 W Our Lady of Mount Carmel. [The Philadelphia Carmel & all Carmelites]
- 17 Th BVM in Porticu. *S Alexius, C.* [Society of Mary]
- 18 F S Camillus de Lellis, C. *Ss Symphorosa & her seven Sons, Mm. Abs.* [Our hospitals]
- 19 Sa S Vincent de Paul, C. [Those who work with the Poor]
- 20 Su **Pentecost X.** S Jerome Æmiliani, C. *S. Margaret, V.M.* [Parish]
- 21 M S Praxedes, V. [Living Rosary of Our Lady & S Dominic]
- 22 Tu S Mary Magdalene, Penitent. [Increased use of the Sacrament of Penance]
- 23 W S Apollinaris, BM. *S Liborius, BC.* [Confraternity of the Blessed Sacrament]
- 24 Th Vigil. *S Christina, VM.* [Guild of All Souls]
- 25 F **S. James, ApM.** *S Christopher, BM Abs.* [The Church in Spain]
- 26 Sa S ANNE, Mother of the BVM. [Our Mothers & Grandmothers]
- 27 Su **Pentecost XI.** S Pantaleon, M. [Parish]
- 28 M Ss Nazarius & Celsus, Mm, Victor I, PM & Innocent I, PC. [The Bishop & Diocese of Pennsylvania]
- 29 Tu S Martha, V. *Ss Felix II, P. Simplicius, Faustinus & Beatrice, Mm.* [Parish]
- 30 W Ss Abdon & Sennen, Mm. [The Church in Iran]
- 31 Tj S Ignatius Loyola, C. [Increase of vocations to the Religious Life]

## Kalendar

August 2008 – *Our Lady in Heaven.*

- 1 F S Peter in Chains. *Ss Machabees, Mm. Abs.* [Prisoners & those who work with them]
- 2 Sa S Alphonsus Mary de Liguori, BCD. S *Stephen I, PM.* [Catholic Renewal in the Church]
- 3 Su **Pentecost XII.** Invention of S. Stephen, First M. [Parish]
- 4 M S. Dominic, C. [The Living Rosary of Our Lady & S. Dominic]
- 5 Tu Dedication of Our Lady of the Snows. [The Society of Mary]
- 6 W TRANSFIGURATION OF OUR LORD. *Ss Sixtus II, P Felicissimus & Agapitus, Mm* [The Bishop & Diocese of Pennsylvania]
- 7 Th S Cajetan, C *S Donatus, BM,* Of the Octave. [The Dean & Chapter of the Diocesan Cathedral]
- 8 F S Oswald, KM. *Ss Cyriacus, Largus & Smaragdus, Mm* Of the Octave. *Abs.* [The Church of England]
- 9 Sa S John Mary Vianney, C. *Vigil.* S Romanus, M. *Of the Octave.* [Parish Priests]
- 10 Su **S Lawrence, Dn.M.** Pentecost XIII. *Of the Octave.* [Parish]
- 11 M Resumed Mass of Pentecost XIII. *Of the Octave.* *Ss Tiburtius & Susanna, VMm.* [Sr Elaine & St Anna's]
- 12 Tu S Clare, V. *Of the Octave.* [Those who follow the Rule of S Francis]
- 13 W Octave Day of the Transfiguration. *Ss Hippolytus & Cassian, Mm.* [The Community of the Transfiguration]
- 14 Th Vigil. *S Eusebius, C. Fast & Abs.* [All those who will keep the feast here tomorrow]
- 15 F **Assumption BVM.** Holy Day of Obligation. [Parish]
- 16 Sa S JOACHIM, Father of the BVM. *Of the Octave.* [Shrine of Our Lady of Walsingham]
- 17 Su **Pentecost XIV.** S Hyacinth, C. *Of the Octave.* Octave Day of S Lawrence [Parish]
- 18 M S Helena, Empress. *Of the Octave.* S Agapitus, M [For an increase of devotion to the Cross & Passion of Our Lord]
- 19 Tu S John Eudes, C. *Of the Octave.* [The All Saints Sisters of the Poor]
- 20 W S Bernard, AbtCD. *Of the Octave.* [Monks & Nuns of the Cistercian Order]
- 21 Th S Jane Frances de Chantal, W. *Of the Octave.* [Increase of vocations to the Religious Life]
- 22 F **Immaculate Heart BVM.** *Ss Timothy, Hippolytus & Symphorian, Mm. Abs.* [Increase of devotion to Our Lady]
- 23 Sa S Philip Benizi, C. *Vigil.* [The Guild of All Souls]
- 24 Su **S Bartholomew, Ap.** Pentecost XV. [Parish]
- 25 M S Louis, KC. *Monthly Requiem.* [August Chantry List]
- 26 Tu Resumed Mass of Pentecost XV. *S Zephyrinus, PM.* [Pope Benedict XVI]
- 27 W S Joseph Calasanza, C. [Christian schools & teachers]
- 28 Th S Augustine, BCD. S Hermes, M. [Catholic renewal in Church life and teaching]
- 29 F Beheading of S. John the Baptist. *S Sabina, M. Abs.* [Community of S John the Baptist]
- 30 Sa S Rose of Lima, V. [The Church in Latin America]
- 31 Su **Pentecost XVI.** S Aidan, BC. *S Raymond Nonnatus, C.* [Parish]

## Music for the Month – August 2008

3<sup>rd</sup> August, Pentecost XII

Ordinary: *Orlandus Lassus*, Missa ‘On me la dit’

Organ: *Herbert Howells*, Praeludio sine nomine

*Felix Mendelssohn*, Allegro

10<sup>th</sup> August, S Lawrence:

Ordinary: *Hans Leo Hassler*, Missa Secunda

Organ: *Jehan Alain*, Aria

*Edward Elgar*, Allegro assai

15<sup>th</sup> August, Assumption BVM::

Ordinary: *Wolfgang Amadeus Mozart*, Missa Brevis in G, K 140 (with orchestra)

Motet: *Wolfgang Amadeus Mozart*, Sancta Maria

Orchestra: *Mozart*, Sonata in B-Flat

*Mozart*, Sonata in D Major

17<sup>th</sup> August, Pentecost XIV:

Ordinary: *Ludovico Viadana*, Missa L’hora passa

Organ: *Percy Whitlock*, Folk Song

*Whitlock*, Fanfare

24<sup>th</sup> August, S. Bartholomew:

Ordinary: *Giovanni Pierluigi da Palestrina*, Missa ‘Aeternae Christi Munera’

Organ: *Healey Willan*, Prelude on ‘Aeterna Christi Munera’

*George Frederick Handel*, Sinfonia from ‘Solomon’

31<sup>st</sup> August, Pentecost XVI:

Ordinary: *Alonso Lobo*, O rex Gloriam

Organ: *Josef Rheinberger*, Andante tranquillo

*Rheinberger*, Poco agitato

## Raymond Raynes, CR

*In 1953 the front cover of the Autumn Number of S Clement's Quarterly (as it had been known) featured a photograph of Fr Raymond Raynes, Superior of the Community of the Resurrection, Mirfield, Yorkshire. Fr Raynes had been invited by the rector of S Clement's, Father Joiner to conduct a Doctrinal Mission in the parish following the very successful Liturgical Mission conducted in 1950 by Dom Gregory Dix, OSB of Nashdom Abbey. Fr Raynes was Superior of the Community for 15 years. He died on 12<sup>th</sup> June 1958. This brief article commemorates the 50<sup>th</sup> Anniversary of his death.*

Richard Elliott Raynes was born in 1903 in West Kensington, London. He was brought up by evangelical parents, his father being the Rev'd Herbert Raynes, Home Superintendent of the British and Foreign Bible Society. By the age of fourteen, Richard was teaching in S Barnabas Sunday School. He always said he wanted to be a clergyman. He was educated at S Paul's School where he won a scholarship in 1915. In 1921 he arrived at Pembroke College, Oxford and became a frequent visitor to Pusey House (an Anglican Centre for undergraduates) where he first heard a Sung Eucharist, and to Fr Longridge of the SSJE at Cowley, his confessor, who gave penances not of collects but of things like no beer for six weeks!

Richard became a friend of Dom Gregory Dix and already was thinking of becoming a monk. He wrote: "Religion never professes to make men comfortable, it offers to make them holy;" and "Two things are necessary for holiness: pain and pleasure." After Oxford Richard went to theological college at Westcott House, Cambridge, partly in deference to his father's evangelicalism, to which his views were increasingly opposed. On Trinity Sunday 1926, he was ordained Deacon in Manchester Cathedral by the Bishop of Manchester, William Temple. Richard's title parish was Holy Trinity, Bury in Lancashire. Bury was a cotton-spinning and engineering town of fifty thousand. Holy Trinity was uncompromisingly Catholic. It not only had vestments and incense and Sung Mass, but was in the slums. He became uncompromising too. For the first time he was away from the restraints of

Westcott House, and could teach the whole Catholic Faith as he saw it to those most likely to listen—the poor.

Richard made his first visit to the House of the Resurrection, Mirfield on 17<sup>th</sup> October 1927 where he made his retreat for a week. Upon returning to Bury he did not talk much about Mirfield and when the time came two years later for him to decide to become a monk he did not want to go there, so it cannot have appealed to him directly. At the end of 1929 however, he arrived at Mirfield and the following year was clothed as a novice. On 14<sup>th</sup> January 1932, he made his profession as a brother of the Community, taking on the name *Raymond* in religion alongside Br Roger Castle who was to become CR's first Lay-brother. Three days later, Charles Gore, founder of the Community died in London, his ashes brought back to Mirfield for burial in the Chapel of the Resurrection on 22<sup>nd</sup> January. Roger and Raymond had the task of lowering Gore's ashes into the floor of the Chapel.

Raymond had been professed less than a year when he was sent to work in South Africa from 1933 to 1943, when he was elected Superior, succeeding Fr Keeble Talbot, CR. He taught for two years at S John's School, Johannesburg and Provincial Superior in South Africa from 1940-43 and for nine years was Priest-in-Charge of Sophiatown and the Orlando Native Mission. During his years as Superior, Raymond had been Warden of the Community of S Mary the Virgin, Wantage. In 1949, at the invitation of Fr A. Hope

Patten, OSA, Raymond became a Guardian of the Shrine of Our Lady of Walsingham until his death. He also published several books and pamphlets, among them *Thoughts of a Religious, Church Relations, Darkness no Darkness, A Pageant of the Sacraments, The Apostolic Ministry & Reunion, Called by God (What it means to be a priest)*. His book *The Faith* was published from notes taken from a Mission he conducted in S Michael & All Angels, Denver, Colorado in 1957.

In 1953 Fr Raynes was invited to preach a Doctrinal Mission in S Clement's, Philadelphia, long-known as a bastion of Anglo-Catholicism. The Mission began on the Feast of Christ the King, 25<sup>th</sup> October and ended on the Feast of All Saints. He stayed an extra day to preach on All Souls Day before returning to Mirfield. In his letter to the parish, Fr Raynes points out: "the necessity to remember that the main importance in a Mission is that we should try to get a clear grasp of what in fact is the Teaching of the Church and how far it is relevant to life today. The purpose of such a Mission as it is proposed to hold in S Clement's Church is to show that the Christian religion is a clear definite way of life; to show that the Church and its worship are essential to a new order of society; that it matters more than anything else in this world and the next what a man believes—not only for his own sake but for everyone else's. The Mission is not an appeal to emotions; it is the proclamation of the holy, sober truth about God and man, appealing to the reason and the soul."

Those who were present at the Mission, especially the Clergy and Vestry were so impressed that they asked if the Community could open a branch house in the parish. Fr Raynes had been enthusiastic about the prospect, but one member of Vestry was opposed to the idea of an English Community in charge of an American parish and refused to meet with Fr Raynes, and it was thought there would be opposition from the Bishop, who was a strong protestant. But when the

majority of the Vestry questioned Raymond they found his answers so decisive that they issued an invitation there and then. Also, the Bishop, who got on so well with him that he said he would defend the proposal against all criticism. A record of this meeting has been preserved in the Minutes of the Vestry.

In 1952, Fr Franklin Joiner announced his intention to retire as Rector of S Clement's in 1955. He would have been rector for 35 years. This came as a shock to the parish, but it allowed sufficient time to prepare for his successor who would uphold the Catholic Faith. Mindful of the legacy that the Cowley Fathers had brought to the parish when they were in charge, the Vestry were now set on inviting the Community of the Resurrection to open a branch house at S Clement's with one of their brethren as rector, thus fulfilling Fr Joiner's choice of a successor. Unfortunately, this was not to be.

In July 1954, during the General Chapter of the Community when the brethren had to decide about opening a house at S Clement's another invitation came to the Community to take over Codrington College, in Barbados.

The Community were asked to run the Theological College and do their usual pastoral and evangelistic work in the islands. They could not do both this and S Clement's. Although Raymond wanted to establish a house at S Clement's as he knew the people there, the majority of the brethren voted in favour of going to Codrington instead. Raymond wrote sadly to the Vestry of S Clement's and the Bishop of Pennsylvania, saying that the plan might still be realized in the future. One of the saddest episodes in Raymond's life as Superior was the recall of Fr Trevor Huddleston, CR from South Africa in 1955. The situation during Apartheid was particularly dreadful. Trevor gave his life to South Africa and fought against the evils of Apartheid.

He was doing great work and won the hearts of the people he ministered to and supported, so it came as an unexpected surprise when the Superior appointed Trevor as Novice Guardian and so he had to leave his beloved South Africa. The last three years of Raymond's life were marked by preaching engagements, retreats, and writing. Always he was thinking in terms of further advance, which in time led to the establishment of branch houses in Wales and Barbados. Nothing in Community life escaped his notice, whether it was the building of the cloister, the library and sacristy at the Mother House, or the installation of a washing-up machine, which became completely useless and had to be removed.

Raymond Raynes, CR died on 12<sup>th</sup> June 1958 in the Royal Sussex County Hospital in Brighton at the age of 55. His mortal remains were transported to Mirfield where he was buried in the Community's cemetery, in the midst of his brethren.

To commemorate the fiftieth anniversary of the death of Fr Raynes, Tufton Books, the publishing arm of The Church Union has reprinted his well-known booklet *Called by God*.

—Br Steven Haws CR

## **Some Excerpts from the Sermons of Dr G.H. Morrison of Glasgow**

### **Just a little prayer?**

Our tiniest petitions might seem large, if we only knew what the answer would involve. There are things which you ask for which seem little things. They are peculiar and personal and private. They are not plainly vast like some petitions, as when we pray for the conversion of the world. Yet could you follow out that prayer of yours, that little private individual prayer, you might find it calling for the power of heaven as mightily as the conversion of the nations. "Thou art coming to a king, large petitions with thee bring." Only remember that a large petition is not always measured by the compass of it. It may be small and yet it may be large. It may be trifling and be tremendous, for all the dear dead days beyond recall may somehow be implicated in the answer. You are lonely, and you pray to God that he would send a friend into your life. And then some day to you there comes that friend, perhaps in the most casual of meetings. Yet who shall tell the countless prearrangements, and the nice adjustment of a million orderings, before there was that footfall on the threshold which has made all the difference in the world to you? Give us this day our daily bread, and the sunshine and the storm are in the answer. Give us a friend, and perhaps there were no answer saving for omniscience and omnipotence. Now we know in part and see in part; but when we know even as we are known we shall discover all that was involved in the answer to our humblest prayers.

### **Love is common**

Thank God, love is a very common thing. It is not rare as genius is rare. It is just as common as the dew. Its touch is on a million hearts to-night and its joy is resting on a thousand homes, for wherever a mother's heart is, love is there, and in the darkest spot of earth some love is found. And yet to me not genius itself, however wonderful the gift of genius, is half so wonderful as love. Think of everything that love has dared. Think of everything that love has sacrificed. Think what you owe to a dead mother's love, and to the love unspeakable of Jesus Christ. It is not intellect that is life's crowning wonder; the crowning wonder of all life is love, and yet this Sabbath night that love is thrilling in a million common hearts and common homes. Yes, when the dew fell upon the camp, behold the manna lay upon the dew. Right at the heart of something that was everywhere, God made them look for that which was divine. My brother and sister, it is when you win that vision, and see the wealth of glory in the common, that life ceases to be a weary thing, and grows to be wonderful even at its greyest.

### **The Church our Guardian**

I question if we think enough of the protection of the Church of Christ. We recognize the protection of the home. We know what it means for childhood and for youth. Without it and all the discipline it brings, what a poor affair were human life. But never forget that God who in his mercy has given us the protection of the home, has given us too the protection of the church. It guards us in our infancy by baptism, and by all the keeping which baptism implies. It guards us by its congenial fellowship, and by its constant opportunities of service. It guards us by its recurring worship, nowhere more needed than in town and city where men are so apt to lose in crowded days the vision and the voice of God. You can do something to protect the church; but the church can do far more to protect you. Just as you needed the home when you were children, do you need the church to the last hour you live. And the joy of that tender guardianship is

this, that it checks nothing which is good and beautiful, but fosters everything that has been planted there, helping it to the glory of its growth.

### **Christ our Go-between**

It is one of the ways of God in all his workings to grant His blessings through an intermediary. You say that the sun is the source of heat and light; why then should anything be intruded between earth and sun? I can only answer, So the Creator works—without that mediating element all is lost. You say that God is the source of love and blessing; why should anything intervene betwixt God and man? I can only answer that it is the way of heaven to grant its richest blessing through a mediator. How often men and women have said to me, “I do not feel any need for Christ or Calvary. I believe in God, I reverence and worship God; but the sacrifice and the atonement just confuse me. They appear to be outside of me altogether; I cannot make them real to my heart.” But to me it seems that through every sphere of God’s activity runs the great principle of mediation; and to me the presence of Christ is like the air, making available for my need the love of God. Remove the atmosphere and the sun will still shine in heaven. Take away Jesus and God will still be love. Banish the air and the sun will not lose its heat. Banish the Christ, and God will not lose His power. But with the air gone, the glory of the sun will never so fall as to bless our little world, and with Jesus banished, the mercy and love of God may stream on other realms but not on ours. Christ is the mediator of a better covenant. He stands—the vital breath—‘twixt God and us. Through Him the sunshine of heaven’s love can reach us, and in the rays of that sunshine we are blessed.